
A
S E R M O N,

PREACHED IN THE

Parish Church of St. Laurence Jewry,

ON MICHAELMAS-DAY, 1792.

1844
1847

S E R M O N

Preached at the

RIGHT HONOURABLE LORD MAYOR

ALDERMAN

S E R M O N

DIVINES OF THE

PREACHED IN THE

OF THE

Parish Church of St. Luke's

ON MICHAELMAS-DAY, 1797.

By the Rev. William L. G. M.

BY THE REV. WILLIAM L. G. M.

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A
S E R M O N,

PREACHED IN THE

Parish Church of St. Laurence Jewry,

BEFORE THE

RIGHT HONOURABLE THE LORD-MAYOR,

ALDERMEN, SHERIFFS,

AND THE

LIVERIES OF THE SEVERAL COMPANIES

OF THE

CITY OF L O N D O N,

On SATURDAY the 29th of SEPTEMBER, 1792,

PREVIOUSLY TO THE

Election of a LORD-MAYOR for the Year ensuing.

BY THE REV. WILLIAM LUCAS, M. A.

CHAPLAIN TO HIS LORDSHIP.

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REPORT OF THE

THE BOARD OF DIRECTORS OF THE
YACHT CLUB OF THE CITY OF NEW YORK
FOR THE YEAR 1901
IT IS ORDERED THAT THE REPORT OF THE
BOARD OF DIRECTORS FOR THE YEAR 1901
BE PRINTED AND BOUND IN A SINGLE VOLUME
AND BE KEPT ON FILE IN THE OFFICE OF THE
CLUB

RESOLUTION OF THE BOARD OF DIRECTORS
A Resolution of the Board of Directors of the
Yacht Club of the City of New York
PASSED AT A MEETING OF THE BOARD OF DIRECTORS
HELD AT THE CLUB HOUSE ON MONDAY
EVENING THE 11TH DAY OF DECEMBER
1901

RESOLUTION OF THE BOARD OF DIRECTORS
A Resolution of the Board of Directors of the
Yacht Club of the City of New York
PASSED AT A MEETING OF THE BOARD OF DIRECTORS
HELD AT THE CLUB HOUSE ON MONDAY
EVENING THE 11TH DAY OF DECEMBER
1901

H O P K I N S, M A Y O R.

Tuesday the 16th Day of *October*, 1792, and in the Thirty-second Year of the Reign of King *George* the Third, of *Great-Britain*, &c.

IT IS ORDERED, That the Thanks of this Court be given to the Rev. *W. Lucas*, Chaplain to the Right Honourable the Lord-Mayor, for his Sermon, preached before this Court, and the Liveries of the several Companies of this City, at the Parish Church of *St. Laurence Jewry*, on *Saturday* the 29th of *September* last, before the Election of a Lord-Mayor of this City for the Year ensuing; and that he be desired to print the same. R I X.

H O P K I N S, M A Y O R.

A Common Council holden in the Chamber of the Guildhall of the City of *London*, on *Friday* the 2d Day of *November*, 1792.

RESOLVED, That this Court do request the Rev. *W. Lucas*, Chaplain to the Right Honourable the Lord-Mayor, to print the Sermon preached by him on *Michaelmas-Day* last, at the Parish Church of *St. Laurence Jewry*, before his Lordship, the Aldermen, Sheriffs, and Livery, previously to the Election of a Lord-Mayor of this City.

RESOLVED, That Mr. Chamberlain do present the Rev. *W. Lucas*, Chaplain to the Right Honourable the Lord-Mayor, with a Purse of Fifty Guineas, as a Testimony of the Esteem and Approbation of this Court for the several Sermons preached by him before his Lordship, the Judges, Aldermen, and Sheriffs, &c. during the present Mayoralty. R I X.

H O P K I N S , M A Y O R

Resolved, That the Thanks of this Court be given to the Rev. Wm. Lloyd Garrison for the Right Honourable the Lord Mayor, for his Sermon, preached before this Court, and the several Companies of this City, on the 1st of September last, before the Election of a Lord Mayor of this City for the Year ensuing, and that he be desired to dine the same.

IT IS ORDERED, That the Thanks of this Court be given to the Rev. Wm. Lloyd Garrison for the Right Honourable the Lord Mayor, for his Sermon, preached before this Court, and the several Companies of this City, on the 1st of September last, before the Election of a Lord Mayor of this City for the Year ensuing, and that he be desired to dine the same.

C I T Y O F L O N D O N

H O P K I N S , M A Y O R

A Common Council holden in the Chamber of the Guildhall of the City of London, on the 25th Day of November, 1799.

RESOLVED, That this Court do request the Rev. Wm. Lloyd Garrison to the Right Honourable the Lord Mayor, to grant him the same, as he was presented by him on the 1st of September last, before the Election of a Lord Mayor of this City for the Year ensuing, and that he be desired to dine the same.

RESOLVED, That Mr. Chamberlain do present the Rev. Wm. Lloyd Garrison to the Right Honourable the Lord Mayor, with a Letter of Fifty Guineas, as a Token of the Esteem and Appreciation of this Court for the several Sermons preached by him before this Court, and the several Companies of this City, on the 1st of September last, before the Election of a Lord Mayor of this City for the Year ensuing, and that he be desired to dine the same.

THE ALDERMEN

TO THE
Right Honourable SIR JOHN HOPKINS, KNT.
LORD-MAYOR,
THE WORSHIPFUL THE ALDERMEN,
AND
THE COMMON COUNCIL
OF THE
CITY OF LONDON,
THIS
SERMON,

PREACHED BEFORE THEM

In the Parish Church of ST. LAURENCE JEWRY,

ON SATURDAY THE TWENTY-NINTH OF SEPTEMBER, 1792,

IS RESPECTFULLY INSCRIBED,

BY THEIR MUCH OBLIGED

AND MOST OBEDIENT SERVANT,

DOCTORS-COMMONS,

NOV. 7, 1792.

THE AUTHOR.

TO THE

Right Honourable SIR JOHN HOPKINS, KNT.

LORD-MAYOR

THE WORSHIPFUL THE ALDERMEN

OF THE CITY OF LONDON

THE COMMON COUNCIL

OF THE

CITY OF LONDON

CITY OF LONDON

THIS

ALDERMAN

OF THE CITY OF LONDON

DOETH CERTIFY

THAT

THE

COMMON COUNCIL

OF THE CITY OF LONDON

DOETH CERTIFY

THAT

THE

COMMON COUNCIL

OF THE CITY OF LONDON

DOETH CERTIFY

THAT

II. CHRONICLES, CHAP. XIX. VER. 6, 7.

TAKE HEED WHAT YE DO; FOR YE JUDGE NOT FOR MAN, BUT FOR THE LORD, WHO IS WITH YOU IN JUDGMENT: WHEREFORE NOW LET THE FEAR OF THE LORD BE UPON YOU; TAKE HEED, AND DO IT; FOR THERE IS NO INIQUITY WITH THE LORD OUR GOD, NOR RESPECT OF PERSONS, NOR TAKING OF GIFTS.

AMONG other Regulations of that wise and good King *Jehoshaphat*, it is recorded, that “ he set Judges in the Land, “ throughout all the fenced Cities of *Judah*, City by City.” This, however, is not to be understood, as if, before his Time, there were no Magistrates throughout those Cities; for, without a Government of some Kind or other, it is difficult to conceive, how a Number of People, such as inhabit large and populous Places, can tolerably subsist. But we are to suppose, that there had been vitious Practices connived at, which he was solicitous to reform; that he was careful in the Choice of proper Persons for the Administration of Justice; and that

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from *them* he more strictly required it: For which Purpose, he took the Pains, we read, to go himself, in Person, throughout all the People, from *Beersheba* to Mount *Ephraim*, to rectify the Abuses of Religion and the Corruptions of Justice; giving the Magistrates whom he had appointed this excellent Charge: “ Take Heed what ye do; for ye judge not for Man, but for
 “ the Lord, who is with you in Judgment: Wherefore now
 “ let the Fear of the Lord be upon you; take Heed, and do
 “ it; for there is no Iniquity with the Lord our God, nor
 “ Respect of Persons, nor Taking of Gifts.”—

The first Thing observable in the Text is, the great Caution and Circumspection required from a good Magistrate, it being no less than *twice* urged within the Compass of two Verses: “ Take Heed what ye do,” and “ Take Heed and do it.”—This seems to intimate to us both the *Difficulty* and the *Importance* of administering Justice, in Proportion to which must be the Care of the Magistrate to “ do it.”—Of the Difficulty *Solomon* was very sensible, when he thus addressed himself to God: “ Thou
 “ hast made thy Servant King, and I am young, and know
 “ not how to go out and come in: Give thy Servant, therefore,
 “ an understanding Heart to judge thy People, that I may
 “ discern between Good and Bad; for who is able to judge?”
 &c. Now this Difficulty in judging may be conceived to arise, partly from the Nature of the Thing itself, and partly from the particular Circumstances which attend it. First then, nicely
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and accurately to discern between Good and Bad, between Truth and Falsehood, and between Right and Wrong, is a Thing which, in the very Nature of it, requires a great Deal of Skill and Penetration. This, in the more simple Ages of the World, before Government, by the gradual Improvements of Time, had been brought to the Perfection in which it now stands, made it absolutely necessary to choose for this Office the wisest and the ablest of Men; for then the Whole of it rested intirely upon the right Judgment of those in whom it was vested, without any Rule or Direction but what was derived from the Rectitude of their own Minds.—From this only they were obliged to weigh minutely the different Cases, which came before them, and assign to each of them, as near as human Judgment could distinguish, the several Distinctions of Property in civil Cases, and of Punishment in criminal ones. And this, probably, in the ruder Times of very remote Antiquity, was the only Way of administering Justice then known. Thus, in Exodus, *Moses* is described sitting from Morning to Night to judge the People.—“ When they have a Matter, says he to “ his Father-in-Law Jethro, they come unto me, and I judge “ between one and another, and make them know the Statutes “ of God and his Laws.”—

There was not yet a Body of Laws compiled; this, therefore, means, that, by the Direction of God, he pronounced, upon

every particular Matter brought before him, a Sentence adapted just to that Case: But to have Recourse to God, upon *every* judicial Occasion, for that original Standard of Justice which He only keeps, was so infinitely laborious, so infinitely difficult, that, as Jethro observed to him, “ it was enough to “ wear him away; it was too heavy for him, and he would “ never be able to perform it.”—He, therefore, very prudently advises him humbly to apply to God for a Body of Ordinances and Laws, which might be a standing Rule of Judgment, and to create subordinate Magistrates over the several Divisions of the People, who might judge them according to that Rule. *Moses*, we find, followed his Advice; and God condescended to give the Jews those Laws, which are recorded in the following Chapters. And the very same Thing, which was here done, by the Concurrence of a divine Revelation, hath, in every civilized Nation, been done merely from the Dictates of Reason and of Prudence. They have found it necessary to establish a Set of Laws, which, in the Sentence to be passed, should be a common Guide to Magistrates. Here then is a new State of Things; and, by such a Rule, the Matter of Judgment must be acknowledged to be made much more easy: Much more easy indeed; but yet the Difficulty is far from being taken entirely off. For now, as it is, there is still remaining large Room to exercise the Capacities of Men in explaining those Laws, and accommodating to them particular Cases, which

which are so various and indeterminate, that no two in the World perhaps are, in all their Parts, perfectly the same.—And hence Solomon, as we have quoted him above, notwithstanding all the Assistance that he received from the Law of *Moses*, which, no Doubt, he had thoroughly studied, found Occasion to pray to God to give him an understanding Heart to judge his People: For all Laws are subject to one or other of these Inconveniences; either they are short, and consequently very general, in which Case a vast Latitude must be left to the Magistrate in making the Application, which then becomes very intricate and embarrassed; or if, to prevent this Inconvenience, they are grown by Degrees exceedingly numerous, their Number itself burdens the Understanding as much, and creates as much Labour, as it is designed to remedy: Which is generally the Case of free States, where, jealous of their Liberty, they would leave as little as possible in the Power of the Judge.

Nor can this be a Matter of Wonder to those, who consider the Imperfection necessary to all human Compositions; but that a Body of Laws, such as was *that* of *Moses*, immediately directed by God, should be exposed to the same Objection, may at first be thought strange: It might possibly be expected, that *here* every Thing should be expressed in a Manner so full, so plain, and explicit, as to leave no Room whatever for any Doubt or Misunderstanding. Thus, at first Sight,
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it might seem ; but, upon further Consideration, this Conduct of Almighty God will be found, we trust, to have been wisely calculated for the Carnality of his People, and their Proneness to Apostasy : For, though His Law was designed to be a Rule for the Judges to walk by, and undoubtedly it was of great Use to that Purpose ; yet if it had been wrought in such absolute Perfection, as, in every Point, to have given a certain and infallible Direction, the Law would then have become the God of that Nation, and been set up as an Idol against the Legislator himself. And accordingly we may observe, that God has given us none of the Advantages of Life but with this Temperament ; He never so entirely lets the Reins out of his own Hands as to render himself of no Force and Significancy. He has given us the Light of Reason ; to *that* he has added the Light of Revelation ; but there is still reserved a further Light, which, except upon our humble Application to him, he never dispenses. And if this be true of the Law of God itself, it must, in all Reason, hold true of the several national Laws, which are confessedly the Work of Men. Notwithstanding, therefore, the natural Reason of Man, and the Notion of Justice implanted in us ; notwithstanding all the Help which may be derived from the Laws of our Country, given to direct our Judgment ; notwithstanding the further Assistance, not mentioned before, whereby all Communities are provided with Men versed in the Laws to advise them ; notwithstanding all these

these Helps, which are certainly very great,—there is still Reason enough why the Magistrate needs to employ all his own Care and Circumspection, and, after the Example of *Solomon*, to make his most serious Application to God, to ask Wisdom from above, from the Father of Lights, who giveth to every Man liberally, and always reserves *some*, as we said before, to be conferred upon such Application.

Thus difficult is it to execute Justice in it's own Nature, that all the natural Powers of Man, and all the Helps contrived by human Wisdom, are not sufficient for it: This was one Reason, therefore, of the Difficulty, and consequently why Magistrates should take great “ Heed ” when so employed.—

A second Cause of Difficulty in the Administration of Justice arises, it was observed, from the *Circumstances* which attend it. Where Justice in itself is sufficiently plain, and the Laws are too express to admit a Doubt; yet even here Difficulties shall start up from the Passions and Affections, the Inclinations or Aversions, the Hopes or Fears of Men, which shall give an Obliquity to their Judgments, and seduce them from the Paths of Justice and of Right.—I do not now speak of downright Bribery and Corruption, where, to pervert a Sentence, Money in all it's Grossness is employed: This, it is to be hoped, is rare: I choose rather to speak of a more delicate and insinuating

ating Kind of Bias, given to us almost without our Knowledge, whereby an Affection to this Man, or an Aversion from another, or even sometimes to the distant Relations of one or the other ; sometimes the Violence of present Hopes and Fears, and sometimes the secret Working of more remote ones, shall not only induce us to make wrong Judgments, but afford us some Kind of Justification to our Consciences under the Pretence of Friendship, Prudence, Convenience, and the like. Now all these are Considerations wholly foreign to the plain State of the Matter in Judgment, and ought to have no Weight with the Magistrate ; for what have the Names of Friend, Relation, or Enemy to do with the Truth of Fact or the Right of Law ? and for *that* Reason it is that Justice is painted blind, an antiquated but very expressive Emblem—showing us that it ought to have no Eyes to distinguish Persons, no Passions or Affections of one Kind or other ; Nothing but a just Balance to weigh the Cause ; a steady Hand, and a sound and upright Judgment. This, indeed, is what *should* be ; but where is the Man on Earth, who can perfectly purify and abstract himself from all these Considerations, so that, *either* openly *or* secretly, they shall have no Effect upon him ?—This, therefore, must of Course create a vast Difficulty ; and must call for the most constant Study and Application, Watchfulness, and Guard, that we may not be surprized into wrong Measures ; and the rather, because, upon Examination, it will be found, I believe, that
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this latent Corruption, and Bias of the Heart, goes further in general towards perverting Justice than any *Defect* in the Understanding.

That Magistrates might be excited to Caution and Circumspection in their Duty, *Jehoshaphat* urges three powerful Considerations; it was a Trust which God had deposited in their Hands; for, as it is said in Deuteronomy, "Judgment is God's, and consequently they judged not for Man, but for the Lord;" they had the more particular Presence of God with them in Judgment, and therefore they ought to have *his* Fear always before their Eyes; and lastly, there was the Example of God for them to follow, a God with whom there was no Iniquity, nor Respect of Persons, nor Taking of Gifts; that is to say, no Favour, no Corruption, no Departure from perfect Justice.

Here it may be proper to observe in general that all these Considerations relate to God; *Jehoshaphat* does not tell them, as he *might* have done, that the Magistracy was a Trust which they had received from him; that he would be particularly watchful over their Conduct; and that they should follow *his* Example, who would show no Favour, nor admit any Corruption. He might well have said all this and more; for, zealous as he was in admonishing *them* to do their Duty, it is reasonable to suppose he was *careful of his own*: He might,

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therefore, have proposed to them his own Example; threatened them with his Authority, and upbraided them with a Breach of Trust to *him* to whom they owed their Offices, if therein they should act corruptly. Yet he mentions Nothing of all this; but chuses rather *that* Consideration, which was prevalent upon the Mind of the good Man himself, and infinitely deserved to be so. “Take Heed what ye do,” says he; “for ye judge not for Man, but for the Lord;” you have *his* Presence with you, a God with whom there is no Iniquity, nor Respect of Persons, nor Taking of Gifts. And, indeed, to think seriously, what Comparison can there be between an Argument arising from the Authority, the Presence, and the Example of God, and those of the greatest Potentate on Earth?—With how much greater Care must I manage a Trust, which I consider as deposited in my Hands by the Supreme Governor of the World?—How much greater Awe must I have of *his* Presence, who is Justice and Purity itself?—And it is for this Reason, no Doubt, that in this great Community, as well as in every other rational Government, the Magistrate is solemnly sworn to do his Duty.—And what is this but to recall to his Mind the Presence of God; to set before his Eyes the supreme Tribunal before which he is to account for the Management of the Trust, which he then takes upon him?—Indeed it is not only a Trust, but, as we before observed, a Trust of a very high and important Nature, which is committed to his Care, no less than *that* of preserving

preserving good Order in this his great Family of the World, which must otherwise of Course run into Confusion, and every evil Work.—

Whatever would be the Mischiefs of Licentiousness, Anarchy, and No-government; all these the Magistrate is expected to prevent. Insults upon our Persons and Families; Encroachments upon our Liberties; Invasions of our Properties, whether from Fraud or Force; all publick Insurrections and Disturbances; every Kind of Vice, Profaneness, and Immorality; which can be curbed only by an equal and effectual Administration of Justice, and by giving the Laws their full Force. All that can be done is little enough for that Purpose. This is sufficiently seen by the repeated Instances of Crimes with which every Day's Experience shockingly supplies us.—And what would it be if the Reins of Government should be slackened?—Wickedness would soon feel the Loose that it had, and spread and grow beyond all Control; for it wants, for that Purpose, Nothing but unobstructed Opportunity.—There are every where dispersed Seeds and Principles of Evil, a lively and operating Power, which is ever endeavouring to exert itself, and consequently shoots out immediately wherever there is Room made for it by the Removal of those strong Bonds of Government which must keep it down. Of this melancholy Truth we have abundant Demonstration, as well from the

History of our own Country, as from the Anarchy and Distraction now reigning in *France*; where, from the sanguinary Fury of an infatuated Party, neither Sex, nor Age, nor Religion can find Protection.”—No Image,” says an ingenious Writer, “ can better express the horrible Degeneracy of such a Condition than *that* of a dead Animal in a State of Putrefaction; when, instead of *one* noble Creature, as it was, when Life held it together,—there are ten thousand nauseous little Reptiles growing out of it, every one crawling in a Path of its own.”

Since, then, a strict and vigilant Government is the only human Means, by which these and similar Evils are prevented from bursting in upon us, we of this great City have Reason to be thankful, that, whilst Men of Utopian and dangerous Principles have been openly endeavouring to kindle up the Flames of civil Discord, we have had a Magistrate watching over us, who has Ability to discern, and Resolution to execute, whatever may be requisite to the publick Safety.—But, besides these Qualifications, so necessary to uphold the Authority of a Ruler, and to the Praise of which the venerable Character, of whom we are speaking, is unquestionably intitled,—his inflexible Integrity in the Administration of Justice; his extensive Beneficence in supporting, with Cheerfulness, every humane and charitable Scheme recommended to his Notice; his unre-

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mitted Attention, during a long and dangerous Illness, to all the various and difficult Duties of his Office; and the manly Firmness with which he maintained the Respect due to the collective Magistracy of this Metropolis;—these are Subjects of fair and honest Applause.—But, forbearing to expatiate further on his Virtues than just to mention his Sincerity, Benevolence, Moderation, and Loyalty, which will be rewarded, I trust, with every temporal and spiritual Blessing,—

I shall, in the second Place, proceed to observe, that, when God is said to be with the Magistrates in Judgment, this Power of judging must be understood to be Something of higher Consequence to the Welfare of Society; and to which, therefore, Men are concerned to think, that He will be more especially attentive. It is not that God is excluded from *any* Place, or that he less sees what is done by all the Children of Men; but it is a Mode of speaking accommodated to our Conceptions, whereby we judge of his Presence in Proportion to the Effects, which it is every where producing. Thus it is certain, that, if the Judgment of Magistrates be a Matter of greater Importance to the Welfare of Mankind than an ordinary Action of private Men, He will more eminently reward Righteousness, and more severely punish Iniquity, in the Seat of Justice, than elsewhere. He is present *there* both to the Man and to the Magistrate. And how should the Thought of
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such a Prefence affect us?—If *Jehoshaphat* had said that he would be particularly careful to inform himself of their several Characters and Conducts, and deal with them accordingly,—*that* had been a great Deal to excite their Zeal and Circumspection; but, if he had said that he would actually sit with them in Judgment, and note their Determinations,—what Man in such Circumstances would not exert all the Powers of his Understanding to discern the Truth, and resist every Solicitation to disguise or pervert it?—And yet, after all, he was but a Man; a Man that might be deceived, or otherwise prevailed on; a Man subject to Weaknesses himself; a Lover of Justice in the Gross, but not without some Mixture of Imperfection: “But, with the Lord our God, there is no Iniquity, nor Respect of Persons, nor Taking of Gifts.”—

This, which was the last Thing we observed, may be understood, either as containing a Description of the utmost Purity and Justice, to deter Men from any unfair Practices, as being under the Eye of so holy a God; or to be an Example to those who should administer his Justice, that as *he* has no Iniquity, no Favor, no Corruption, Nothing but pure Right and Justice,—so they, who were deputed by him, should have no Iniquity, no unequal and crooked Dealings; but, with Respect to Right, be totally uninfluenced by Fear or Affection, by Favour, Interest, or Solicitation.—

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That this is a true Description of God is most certain, and it is by this Character that he is qualified to be the supreme Judge; for, as *Abraham* rightly argued, “ shall not the Judge “ of all the Earth do right ? ”—Would it not be the highest Inconsistency for Justice itself, *that* Justice, according to which all Things in Heaven and Earth are dealt out in Weight and Measure, to be corrupted?—Without this he *might* be the Lord or Tyrant of all the Earth, but how could he properly be the Judge of it?—It is absolutely impossible, therefore, to be sensible of the Presence of this Holy Being, with whom there is not the least Shadow of Iniquity, and, at the same Time, to indulge any iniquitous Designs of perverting Justice.—The mere Shame and Confusion of Soul that must attend such a Conduct would be sufficient to prevent it.—And if *that* were not enough, yet the Danger shall I call it, there is something of Hazard enters into that Word, the inevitable Punishment that would follow from so righteous a Judge must deter us from it.—A God whom *no* Favour can influence, *no* Considerations move, with whom, in short, there is *no* Iniquity, will He depart from his Character in Favour of an unrighteous Magistrate?—

But then these Words, in which God is described in all the Purity of Justice, may further intimate to us the Pattern that
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we are to follow. It is upon God that all those who are vested with Authority ought to have their Eye; it is from *Him* that they should take an Example for their Conduct.—The very same Justice that he administers to the whole Universe, and by which he regulates and preserves in Order and Beauty all Ranks of Being, should be imitated by every Magistrate within his Sphere of Judicature; for thus will he maintain the Order and Well-being of the Community over which he presides, and best consult his own Character and Honour, making both the one and the other Images of that Supreme Government of the World, and of that God with whom there is no Iniquity.—To Him, Father, Son, and Holy Ghost, be given all Glory now and ever. AMEN.

F I N I S.

